

Improving Hijrah Methods in Finding Happiness Life

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Abstract

This research is a study of the concept of happiness in emigration according to the view of the Sahabat Hijrahkuu Medan community. The phenomenon of hijrah is not something new. Still, the problem is that many hijrah actors are inconsistent and not committed to hijrah. The reason for this is the mistake of thinking that hijrah is something that is restraining, thus causing unhappiness. This research is expected to increase knowledge about the importance of emigrating and feeling happy in emigrating, understanding the meaning of happiness from an Islamic perspective. This study will also describe the various activities carried out by the Sahabat Hijrahkuu community in Medan. From the results of data analysis, researchers found that the efforts of the Sahabat Hijrahkuu Medan community were very high at 40%, and the lowest level was 5% of the total. The congregation's response to the presence of this community was quite positive, namely 40%, and the lowest level was 5% of the total. As for this study, the researcher would like to give some advice to the Sahabat Hijrahkuu community in Medan to strengthen the emigration movement with more efficient collaboration with other communities or organizations.

Keywords

happiness; hijrah; community



I. Introduction

Indonesia is a country where the majority of the people are Muslim. Currently, Indonesia is feeling the swift wave of hijrah in its Muslim community. By maintaining an attitude of tolerance towards adherents of other religions, the phenomenon of hijrah is a blessing from Allah Almighty for Muslim communities in Indonesia.

Epistemologically hijrah comes from Arabic, which has the meaning of moving from one place to another.¹ That is to leave all ugliness or disobedience to the straight path according to Islamic teachings. The impact of hijrah is also very decisive in achieving success, namely success in the eyes of Allah SWT, as the migration of the prophets.² The prophets, from the prophet Adam a.s. until the Messenger of Allah, also made the hijrah on the orders of Allah SWT.

The phenomenon of hijrah is a crucial moment, especially for Muslims in Indonesia, to maintain the spirit in increasing piety to Allah SWT. Even a sincere hijrah because they want to gain the pleasure of Allah SWT., some have to sacrifice themselves. Some have to spend money to get syar'i clothes; some have to move house because they want to leave a bad environment. Some are even willing to quit their old job because it contains a lot of falsehood.

Hijrah has the meaning of an opening step to take a more significant struggle.³ Hijrah is not just changing clothes, from those who have not covered their genitals to cover their genitals, not just physical migration. However, attitudes and habits that support daily activities must also follow the migration, by what is taught in the Qur'an and hadith.

Carrying out the hijrah must be with sincere intentions and determination, so goodness and truth can be achieved with istiqomah. But besides that, there are still many people who do not understand the obligation to emigrate. They are not able to pass the trials that Allah SWT. Give when they migrate—coupled with the influx of Western thoughts to Indonesia, which identifies happiness with pleasure, emotional state, and life satisfaction⁴. This makes them afraid of lack of wealth, so they object to doing hijrah.

Happiness is the most important thing to be achieved in life.⁵ All humans living on this Earth want to feel happy. True happiness is only happiness in the sight of Allah SWT., as Ibn Sina said that the true happiness and sadness of the soul is in the afterlife. At the same time, we can only feel a parable of that happiness and sadness in this world.

In this powerful wave of hijrah, there is an Islamic da'wah community in Medan called Sahabat Hijrahkuu, which invites the spirit of emigrating people and planting and increasing good deeds in an istiqomah manner. There are various kinds of activities that are routinely carried out by the community. From weekly studies, such as the Canteen (Rutin Study), archery classes, Tahsin Qur'an, Pre and Post-Marriage Studies, and others, to seasonal agendas that invite phenomenal preachers or religious teachers country. There are also social activities, such as helping orphans, the needy to assisting people who are being hit by natural disasters.

II. Review of Literature

2.1. Definition of Happiness

In psychology, happiness has various positive impacts in all aspects of life and will lead to a better life. For example, it allows us to create better relationships, show greater productivity, have a longer life, better health, higher creativity, and the ability to solve problems and make decisions about life plans better. Happiness is a term that describes positive feelings. Individuals who get authentic happiness (proper) have identified and cultivated or trained the essential strengths (consisting of strengths and virtues) they have and use them in everyday life, both in work, love, play, and parenting. Happiness is a result of self-assessment and energy, which contains positive emotions, such as comfort and overflowing joy, and positive activities that do not fulfill any emotional components, such as absorption and involvement.

In Western psychology, the term happiness is described by the term Subjective Well Being (SWB). SWB is a picture that shows the combination of pleasure and emotional state and life satisfaction.¹⁸ Some Western psychologists such as Diener and Lucas define SWB as an individual's assessment of his life, including two aspects. The first is cognitive assessment, which is related to individual life satisfaction. , both affective judgments are related to the emotional state of the individual.

In Western psychology, there are three ways of looking at describing Happiness:

Happiness is a good life, not only marked by the absence of psychopathological behavior in one tend to describe Happiness as something synonymous with mere pleasure (pleasure).

Seeing and interpreting Happiness is not only in satisfying desires, but the most valuable things in life cannot be missed in life and should not be ignored, called the Eudaimonic perspective.

In the field of Positive Psychology, a Western scientist who is an expert in the field of Psychology, namely Martin Seligman, has given birth to the term authentic Happiness, which contributes to giving meaning to the term happiness. Genuine Happiness is a concept that combines the concepts of gratitude, flow, grit, and others that have been studied and

researched by previous experts, incorporated into a harmonious scheme to achieve real-life, namely Happiness. Grateful, flow is entering and fully living the activities being carried out. Grit is a strong attitude or character (survival).

2.2. The Meaning of Happiness in Islamic Perspective

All human beings living in this world are in search of genuine, eternal happiness. But the world is not an eternal place, so there is no lasting happiness in this world. We will only feel the light of joy in this world when the Lord of the Universe wants it. Eternal happiness is what can be supposed in eternal life, that is, in the hereafter.

There is no absolute definition of the meaning of happiness. Experts themselves are also confused about defining the form of happiness and the true meaning of that happiness. We can understand that the meaning of happiness will be different from one person to another. In the Islamic perspective, happiness is expressed by the term sa'ādah, which includes two existences at once, namely the hereafter (ukhrawiyyah) and the world today (duniawiyyah).

III. Research Methods

3.1. The Efforts of the Medan Hijrahkuu Friends Community in Inviting the Migration Movement.

a. Active on Social Media

Social media is something that is most in-demand in today's life. Social media can be a knife that can hurt oneself. Still, it can also be a helper for humans in carrying out certain activities. This is the basis for thinking of the Sahabat Hijrahkuu Medan community in spreading da'wah through social media. In this da'wah movement through social media, the Sahabat Hijrahkuu Medan community uses social media features such as Instagram, Facebook, and Whatsapp. In the dissemination of this da'wah, the strategy used is to take quotes from the Qur'an, hadiths, the words of Sufis, and so on, which are designed attractively, then distributed to social media users openly (posting).). The aim is to remind social media users of Islamic values and avoid the inappropriate use of social media. Another thing is making short videos that invite goodness, about the story of hijrah, video clips from masseur scholars, and so on, which also aim to remind faith. This activity will involve members of Sahabat Hijrahkuu Medan who are engaged in the Media (Digital) Division.

Social media in the real world is connecting with people or colleagues, friends, and using that media to meet new people. In cyberspace, the principle is the same, but the power of technology provides another advantage, namely users are no longer obstructed by place and space. Users can view people's profiles and send e-mails anytime and from any computer. In fact, sometimes, communicating through cyberspace feels more comfortable and complete than communicating face to face. Overall adults tend to use social media for personal reasons and not work. (Khairifa, F. et al. 2019).

The internet and social media expand public sphere has been much associated with public sphere and digital networks in many studies, where Habermas's public sphere theory and the theory of the Castells network society have been much debated about its relevance to the techno-social development. Both Habermas and Castells tend to see the public sphere of the Internet as a contestation space where corporate and state forces work in various ways to control and dominate it. (Bo'do, S. et al. 2019)

b. Active in Islamic Studies

Islamic studies are the main agenda in this community. The studies carried out are of different types of programs every day. This activity aims not to give gaps to congregants who are currently and have emigrated so that there is no feeling of laziness in studying the understanding of Islam and remaining istikamah on goodness. This activity was carried out in various mosques, such as the Al-Falaah Mosque, Al-Jihad Mosque, Nur Abyadh Mosque, etc. This activity will involve Sahabat Hijrahkuu who are engaged in the Syiar Division and the Media Division.

3.2. The Efforts of the Hijrahkuu Friends Community in Building Feelings of Happiness

a. Presenting Hijrah Motivator

The Community of Friends of Hijrahku Medan has a foundation of thinking that to invite people to emigrate to the way of Allah SWT. is to show the experiences of happiness obtained by people who have previously emigrated. Because for some congregants, many need motivations that encourage them more and believe in emigrating. The motivators are artists who have emigrated. They are very well known in the community as figures whose level of love for the world is very high. The will of the artists in emigrating will set an example to the community, especially Muslims, of the importance of migrating to the way of Allah SWT.

b. Volunteer community programs

The programs of the Sahabat Hijrahkuu community in Medan are voluntary programs for Muslims, which are free of charge. Community members only expect a reply from Allah SWT. Only as for donations from the congregation to the Sahabat Hijrahkuu community in Medan, and the presence of non-permanent donors, which became a source of funding for the activities carried out by the Sahabat Hijrahkuu community in Medan. Thus, there is no burden given to the people.

c. Roadshow to unique places

This activity was carried out to bring the community closer to the community, especially Muslims in Medan so that the movement to invite hijrah was carried out with maximum effort. This approach is also helpful in increasing ukhuwah Islamiyah towards Muslims in Medan, thus keeping them from feeling discouraged when they want to start the emigration movement. Roadshows or da'wah are carried out by directly visiting predetermined places, such as schools, colleges, city parks, and other mosques in Medan

IV. Result and Discussion

4.1. The behavior of members of the Medan Hijrahkuu Sahabat community

Based on the research results on the first variable, the researcher found that the members of the Sahabat Hijrahkuu Medan community had a high willingness to serve the people and were active in the management. While spiritually, happiness can be felt in carrying out the worship with khushu because prayer can give the perpetrator a feeling of calm. But realizing this will make us understand more that Satan's invitations are only deceptions contrary to Islamic teachings. By believing in the promises of Allah SWT. in His book, then happiness in emigrating will indeed be found by those who believe.

4.2. Community Interest in the Medan Hijrahkuu Friends Community

Based on the research results on the second variable that has been carried out, the researchers found that residents' interest in the existence of the Sahabat Hijrahkuu Community in Medan was high. The approach taken on social media is one of the reasons. Da'wah content that is unique and keeps up with the times makes people, especially teenagers, like it. The activeness of the Sahabat Hijrahkuu community in spreading da'wah, both through social media and in real life, is also considered very effective so that congregations can follow the da'wah plan at any time when they feel willing and able.

These da'wah activities have the impact of increasing religious knowledge on the community. In addition to increasing knowledge, the social impact on the congregation is the increasing number of new relationships or friends, which in Islam is called *ukhuwah Islamiyah*. Quoted from the meaning of Surah Al-Anfal (8) verse, people who emigrated and those who believe protect each other, then the congregation who feels comfortable when around pious people is instinctive.

4.3. Obstacles in Achieving Happiness in Hijrah According to the Medan Hijrahkuu Friends Community

According to the Sahabat Hijrahkuu community in Medan, the obstacles in achieving happiness in emigration are that there is still *kufr* or ungratefulness for the blessings of Allah SWT. In simple terms, *kufr* means being ungrateful, so the opposite of *kufr* is gratitude.

The second obstacle in achieving happiness in emigration is that there is no embedded character of patience in a person, even though Allah SWT. Always with those who are patient. In addition to the absence of support, a bad environment also gives a pattern to ways of thinking and practices of life that are not by Islam.

V. Conclusion

Based on the results of the research above, it can be concluded:

1. The Meaning of Happiness and the Meaning of Hijrah

In Western psychology, the term happiness is described by the term Subjective Well Being.

There are three ways of expressing happiness:

- a. Happiness is a good life, not only marked by the absence of psychopathological behavior in oneself.
- b. Synonymous with sheer pleasure.
- c. Not only in the form of satisfying desires but the most valuable things in life (Eudaimonic perspective).

There are differences in the meaning of happiness from the Western psychological aspect and the Islamic aspect. Happiness in Western psychology is visible and is obtained due to worldly causes or factors.

Hijrah is an order from Allah SWT. that every Muslim must take in proving his piety to Allah SWT. Hijrah is an opening step, as a beginning in holiness to Allah SWT.

According to the Sahabat Hijrahkuu Medan community, happiness provides many benefits and shares the joy with others; the way is to invite people to piety to Allah SWT. According to the Sahabat Hijrahkuu community in Medan, hijrah means moving from bad things to better and better to worship, etiquette, and overall.

2. Efforts to Achieve Happiness in Hijrah were carried out by the Sahabat Hijrahkuu Medan community.

- Goal so as not to give a gap of laziness in studying Islamic sciences for the congregation in Medan. The activities carried out by the Sahabat Hijrahkuu community in Medan are voluntary activities or are not subject to any fee from the congregation so that the assembly looks enthusiastic in emigrating without feeling burdened by the cost factor.
3. The results of the analysis of the efforts of the Sahabat Hijrahkuu Medan community towards the community in achieving happiness in emigration.
- The Community of Sahabat Hijrahkuu Medan is considered active in approaching congregations and Muslims in Medan, namely through da'wah activities and other valuable activities. The gathering was very happy with the existence of the Sahabat Hijrahkuu Medan community, who could be friends and facilitators in da'wah and reminders of kindness. The Medan Hijrahkuu Friends Community also likes to be involved in sharing and helping underprivileged people. There are 40% of the congregations who want the existence of the Sahabat Hijrahkuu Medan community. From the results of the analysis conducted by researchers, some respondents do not feel the positive impact of the existence of the Sahabat Hijrahkuu Medan community, which is 5%. Based on his experience, he found an indifferent attitude towards members of the Sahabat Hijrahkuu Medan community and did not feel it. Enough to gain knowledge after participating in activities at the Community of Friends of Hijrahkuu Medan.

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